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AN
ENQUIRY into the VISION
OF THE
Slaying and Rising
OF THE
WITNESSES,

And Falling of
The Tenth Part of the CITY:
WITH
A POST-SCRIPT

Concerning
The Controversie about the Duty of Allegiance, oc-
casion'd by our Late Revolution.

LONDON,
Printed in the YEAR^m, MDCXCII.

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The Preface.

THE Attempts hitherto to Expound the Vision of the slaying and rising of the WITNESSES, have proved so unsuccessful, as may well heighten the general Prejudice against Prophecies, to be peculiar against the Expounding that Vision. Yet I having fixed the Time of the expiring of the 1260 days on such Reasons as seem to me very cogent, and which make the slaying and rising of the Witnesses at the end of those Prophetick days, peculiarly to concern this Nation, and the falling thereon of the Tenth Part of the City, to respect our present Times, and so to be of great import to us to be rightly understood, I cannot excuse my self from making my Exposition publick, tho' I am sensible of a greater Prejudice against it than that mentioned.

For to make the Restauration here in the Year 1660 to be the slaying the Witnesses, and thereby the Party that was then prevailed against, and have since continued Dissenters to be the Witnesses, must surely be very surprizing to the Church of England Party, who reckon her the Chief of the Reformed Churches. But the Discourse it self does, I hope, yield sufficient Reason for my so doing, and to lessen the Prejudice against it, I shall here add, That all of the Dissenting Party are not therefore to be reputed Witnesses, nor all of the Opposite Party are therefore to be excluded from being Witnesses. For many may upon various motives and occasions be fallen in with that Party which is the Witnesses, and yet not be of the Spirit of Truth,

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so as to be really of them. And likewise many, whilst involved with the Opposite Party, may keep their hearts so aright with God, in promoting the Truth, so far as the state and circumstances they are in do admit thereof, as in some measure to act the part of Witnesses, and against the politick Interest of that Party, which they cannot, or are not yet required of God to free themselves from Communion with. Men therefore are not so much to be judged of by the Party they hold Communion with, as by the part they act in so doing. For they may so have the Kingdom of Heaven within them, as indeed to perform the duty of Witnesses, whilst, as to Outer Communion they continue of the opposite Party. And it seems by that saying, Come out of her my P E O P L E, that ye be not Partakers of her Sins, and that ye receive not of her Plagues, Rev. 18. that the People of God may upon a worse Account continue in Outer Communion with the Babylonian or Antichristian Party, but then it appears also, how perillous is their so doing.

The Usefulness of my Exposition will be a further lessening the prejudice against it. For it appearing thereby that the Restoration was the slaying the Witnesses, we see then, That the Zealous Party of the late Times had more cause to excite their Zeal, than their Adversaries were aware of, and also that the same Party continuing since Dissenters, had the like for their Separation, being that in both they have but done the Duty of Witnesses; which will much lessen the great prejudice against them, and Jealousies of them, and the Divisions and Troubles occasioned thereby; and also will make us sensible how needful it is, to have all Causes of Enmity abolished, all Partition-walls broken down, that the Sheep of the good Shepherd may unite into one true Christian Fold under Him, by observing all those Things which he hath commanded, (without corrupting the Truth with the Doctrines and Precepts of Men) and so may find Him always with them to the end of the World. Whereby the risen Witnesses having now attained to the Philadel-

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phian State of having an open Door set before them which no man can shut, may further advance that State among us, by becoming united in Brotherly-kindness and Christian Communion, with those with whom they have been hitherto at variance, and so the falling of the Tenth Part of the City, and the settling us in that State, may be together fulfilled with us.

And it appearing by my Exposition, that our late Revolution was in order to the introducing so happy a Change, as that signified by the Fall of the Tenth Part of the City, it gives us a prospect of a happy Issue out of our present Troubles, however they be yet prolonged; and also gives us to understand, that we are necessary to their continuance whilst we are reluctant against that Change, or are wanting of a due furthering and promoting the same. And being that my Discourse tends only to undeceive us, in our too highly prizing our State hitherto, in order to the preparing us for a much happier State approaching, such as must needs be desirable to every good Christian, and surely should not be unwelcome to others also, considering that our present Distractions have so little Prospect of Settlement otherwaies, I hope it's a sufficient Apology for the freedom I have taken, in making out the Truth of my Exposition.

I have added a Post-script concerning the great Controversie about the Duty of Allegiance, occasioned by our late Revolution. Which being a wonderful Work of Providence, designed for the great end I have mentioned, I have endeavoured to clear it from that ill Imputation which some blemish it with, who by contesting the Rightfulness and Legality of it, raise the said Controversie. Enough hath been said to vindicate the Legality of it, according to the Constitution of the Government, though that be needless for justifying it, when it appears to be a work of Providence proceeding from God's Will and Concurrence to it. And if all Changes of Government are thus wrought by Him, as will appear by my Postscript, than much rather so are such Changes as this, which is of so good tendency as disproves its
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proceeding from the Evil One. But some have so little Belief of God's Providence in governing the World, that they will not admit of it but with such limitation as is next to the excluding it. His changing Times and Seasons, and removing Kings and setting up Kings, they will not allow of, otherwise than in a legal course, unless by express Nomination or Revelation; and so, manifold great Changes which God makes in the Governments of the World, to the end that Men may know that the most High Ruleth in the Kingdom of Men and giveth it to whom he will; being that, Because they have no Changes, therefore they fear not God, are excluded by such Men from being the Works of Providence, though they are more peculiarly so than those they allow to be so, and more serve God's end in making such Changes.

But the so limiting the Providence of God in his working Changes in the Governments of the World, proceeds not only from a slow Belief of what Scripture does teach thereof, but also signifies little Insight into the State of the opposite Kingdoms of Christ and the Devil in the World; the conflict between which, and the decree of God to put the Powers of the one under the Feet of the other, are the main occasions of his making such Changes, by which he pursues the fulfilling his decree, as well as awakens in men a fear of him. I have therefore given some brief Account of the Rise and State of those Kingdoms in the World, driving on to that happy Issue of the great conflict between them; whereby the great works of Providence for accomplishing the same, may be contemplated with better Judgment, than blindly to be censured as dismal works of darkness.

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Enquiry into the Vision

O F T H E

Slaying and Rising

O F T H E

WITNESSES, &c.

THe time of the Prophefying of the Witnesses being certain, viz. 1260 Prophetick days, which are so many years; If we can find out the beginning of their Prophefying, it will discover also the time of their finishing the same, and of the Slaying and Rising of them thereon. But I must first note a mistake in Expositors in taking the 1260 days of their Prophefying, and the Womans abode in the Wilderness, to be Synchronal with the 42 Months of the continuance of the Ten-horned-beast, and the Treading down of the Outer-Court; whenas the Commencement of the former does precede the latter. Those times being of equal extent does make it easy to fall into that mistake, especially when they cannot much differ in the time of their commencing, but that they differ therein is evident.

First, From the continuance of the Ten-horned beast after the Witnesses finishing their prophefying. For when they have finished the same, the beast ascending out of the bottomless-pit (which is the Ten-horned-beast) makes war against them and overcomes them,

them, &c. Also the same Beast is to continue till the abolishing of the Antichristian Powers, by the battel of the great day of God Almighty at the seventh Trumpet, and the seventh Vial, when the Beast and the false Prophet are to be cast into the Lake of Fire. Rev. 19. 20. Therefore the 42 Months being the same extent of time with the 1260 days, and continuing after their Expiring, must also Commence after them.

Secondly, From the Persecution, which the old Serpent being cast into the Earth, Rev. 12. did raise against the Woman fled into the Wilderness, before the Rise of the Ten-horned-beast. For after his being so cast down, *he casts out water like a Flood after her to carry her away.* And after he hath so spent his wrath against her, he proceeds to make war with the Remnant of her Seed, by the Ten-horned-beast, c. 13. Now the Woman abode in the Wilderness being 1260 days (the same with the Prophecy of the Witnesses) and there suffering this Persecution preceding to the Rise of the Ten-horned-beast, its plain that the 42 Months of his continuance must commence after the 1260 days.

It appearing therefore, that the 1260 days and 42 Months are not wholly Synchronal, I proceed to the commencement of the first, being the time of the Witnesses Prophecying, and the Woman abode in the Wilderness. Thither she fled from the Persecution of the Devil, for *her bringing forth the Man-child who was caught up unto Gods Throne, and thereby the Devil cast out into the Earth.* So that her abode there does commence from the time of his being so cast down; which befell him about the end of Theodosius Magnus his Reign, when the Heathen worship became abolished by his shutting up the Heathen Temples, and depriving the Priests of their Revenues. Whereby the Devil fell from his Heavenly Station of being worshipped as the God of this World, as also from the Power which upheld that worship. Which further appears from the commencement of the Trumpets, which (according to Mr. Mede and others) was by the Invasion of the Barbarous Nations, which immediately succeeded the said Theodosius his death. For their founding being the subject of the seventh seal, the devils being cast down must immediately precede the same, being that befell him by the Revolution in the Heathen Government which is the subject of the Sixth Seal. His fall from Hea-

ven appears therefore, both from the abolishing of the Heathen Worship, and the immediate succeeding of the Trumpets, to be about the end of the said *Theodosius* his Reign; which Mr. Mede makes to end in the year 395, and also makes the devils fall from Heaven by the said Revolution in the Sixth Seal, to be then completed or fulfilled.

But the Persecution thereon which drives the Woman into the Wilderness, having no notable Transaction whereto to fix its beginning, and being not to be supposed so immediately to succeed the devils being cast out, as not to have some small space of time for the raising it, and the 1260 days of her abode in the Wilderness being a Computation by Centuries with an odd sixty, its most Congruous to make them Commence with the fifth Century which so soon succeeds the said *Theodosius* his death (*viz.* begins five years after it) and so the odd sixty years to succeed a Century. And thus making the beginning of the fifth Century to be the *Epocha* of the 1260 days of the Womans abode in the Wilderness, its clear when they must end, *viz.* in the year 1660, and consequently the 1260 days of the Prophesying of the Witnesses, which I think none doubt but that its during the same time, must do the same. And as the thus fixing the *Epocha* of those years or Prophetick days appears so reasonable, so the truth thereof will be much confirmed, when we come to apply the same to History, that is, when we find, that at the end of those days, the slaying and rising of the Witnesses, &c. became fulfilled, which we find not how otherwaies to make out, so as to agree with the Vision.

That the time and times and half, &c. is synchronal, or signifies the same time with the 1260 days, appears from both being the measure of the Womans abode in the Wilderness, *cap.* 12. But the 42 months of the Ten-horned beast cannot commence till the Empire became divided into ten Kingdoms by the barbarous Nations that over-ran it; which was not till after the middle of the fifth Century. Mr. Mede makes it to be soon after the taking Rome by *Gensericus* the Vandal, which, he says, was A. D. 455. and that the year following or soon after, the whole Empire became divided into Ten Kingdoms. But the reviving of the Ten-horned-beast cannot well be reckoned till the expiring of the Western Empire in *Augustulus* A. D. 476. For the Emperors being the sixth Head, under which the Beast received its

deadly wound by a sword, that ought to be expired before its reviving under a new Head. Also, the Man of Sin was not to be revealed, till, *He that did let* (*viz.* the sixth Head or *Roman Emperors*) *was taken out of the way*. And tho' those Emperors, from the taking *Rome* by *Genfericus* to *Augustulus*, were so inconsiderable, as to make some reckon the Western Empire to end with *Valentinian* the third, yet it did really continue, though in a languishing condition, till it expired in *Augustulus*, a Name suitable to the state it was then dwindled into. And whenas its expiring is described in the third Trumpet, by a *great star falling from Heaven*, its Name being called *Worm-wood*, the miserable condition of the Empire under those petty Emperors, and their perplext troubles do best suit with that Character. And the not reviving of the Ten-horned-beast till then, does well enough agree with the ten Horns, or *ten Kings receiving Power as Kings one hour with the Beast*; for that signifies no more than that they received such Power about the same time with the reviving of the Beast. And by the latitude of Mr. *Medes*'s words before cited, it might be very nigh the said expiring of the Western Empire, before the Empire became divided into ten Kingdoms.

And as the not reviving of the Ten-horned-beast till the said A. D. 476 does so well agree with those Kings receiving Power as Kings one hour with the Beast, so it better suits with the Power and Corruptions of Antichrist being then more advanced, to fit him for reviving and heading the Ten-horned-beast. And whereas he is represented by a Two-horned-beast, signifying the twofold Power he claims, *viz.* Ecclesiastical and Civil; answering to his Authority of Priest and King, whose Vice-gerent he assumes to be, (and therefore he is said to wear the Horns of the Lamb) he begins to head the Ten-horned-beast, by exercising onely the first of these Powers, till by his Pseudo-prophetic deceits, he hath so advanced himself and deluded the World, as to make way for his claiming the other Power, also. In the mean time steps in the other King, who was to continue but a short space, and was no *Roman* but a Foreign Head. And this was *Odoacer* King of the *Herculi* with the succeeding *Ostrogoths*. So that, *Odoacer* extinguishing the Western Empire, by vanquishing *Augustulus* the eighth Head, which is the seventh *Roman*-head, does, as to one of his Powers which he exerciseth, begin to head the Beast

at the same time with the rise of the foreign Head, w^l to continue but a short space, viz. both at the expiring sixth Head, the *Roman* Emperors. But he is not rep^u eighth Head till his exercising the other Power also. Power fulfils the revealing of the Man of Sin at the of the sixth Head, and the other being civil, makes hi with the other Heads, and so become the eighth Head whi the seven, or the seventh *Roman* Head.

My making the Commencement of the 1260 days to the 42 months, is further made good out of *Daniel*. For of the little Horn there, cap. 7. which is the Antichristi of the Ten-horned-beast, *That the Saints of the Most Hig given into his hands, for a Time and Times, and the divia Time, and then Judgment shall sit to take away his dominion consume it unto the end.* Now the said time and times, & the same as before shewed, with the 1260 days, and at thereof Judgment beginning to sit to take away the dom the said Horn, or Ten-horned-beast under that Head, he fore to continue after the 1260 days till his dominion l away and consumed, which how long it is, seems conclusi *Daniel*, cap. 12. Where we find again the said time and ti half, &c. during which, the scattering of the power of People should be, (which is the same with the said gi Saints into the hands of the said Beast) and then on enquiring, *What shall be the end of those Wonders there sp* He is denyed an Answer, as enquiring into things, *that and sealed up till the time of the end*; yet is told of riods of time which will make great discovery of wha quires after, viz. *From the taking away the daily sacrifice, ting up the Abomination that maketh desolate, there shall days: Blessed is he that waiteth and cometh to the 13* Which Numbers, tho' they respect the Profanation of e ple by *Antiochus Epiphanes*, yet as he is generally agre; a Type of Antichrist, so they in a Typical sense re Reign, and so must have the same Epocha with the f time and times, &c. there, which they relate to. And time and times, &c. or 1260 days ending, as before in the year 1660, the 1290 days must end in 1690, and days in 1735. So that, whereas at the expiring of times, &c. or 1260 days, Judgment begins to sit to take

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And as the not reviving A. D. 476 does so well as *Kings* one hour with and Corruptions of Ant him for reviving and he as he is represented by fold Power he claims, his Authority of Priest to be, (and therefore) he begins to head the first of these Powers,

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260 days to precede Daniel. For it's said the Antichristian-head the Most High shall be and the dividing of a his dominion, and in times, &c. being says, and at the end ray the dominion of it Head, he is there- dominion be taken his concludible from time and times and the power of the Most the said giving the d then on Daniel's there spoken of? ings, that are closed is told of two pe- ry of what he en- by sacrifice, and see- here shall be 1290 to the 1335 days.

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dominion of the Beast (on the rising of the Witnesses after the slaying them at the end of those days) the 1290 days denote a time, the year 1690, at which some very remarkable advance will be made therein, or some notable Transactions or Revolutions will fall out in order thereunto. But the 1335 days denote a time, the year 1735, at which the taking away his dominion or destroying him will be so completed, as to make them Blessed or peculiarly happy that reach thereunto.

Now as to the falling out of such an event in the year 1690, as I have spoken of, we have seen what great Transactions and Changes, of such tendency, both at home and abroad, that with the preceding and following year hath produced, and what further we are in continual expectation of. And as to the event to fall out in the year 1735, I take it to be the sounding of the seventh Trumpet. For on the slaying and rising of the Witnesses, and their ascending in a Cloud, and the falling thereon of the Tenth Part of the City, it's said, *The second Woe is past and the third Woe cometh quickly.* Which Fall of the Tenth Part of the City, (of which after) I take to be a chief part of the event signified to fall out or commence in the year 1690. And we see how the state of the *Turkish* Empire, the second Woe-Trumpet, does agree with the seventh Trumpet its being the other event. Which hath received such a deadly Wound, as to make it || unlikely to last long, and at present even to cease from continuing the Plague of a Woe-Trumpet. And being at the time when the second Woe-Trumpet is past, and the tenth part of the City is fallen, (both which are now about being fulfilled) it's said, *The third Woe cometh quickly*, it can hardly be at a greater distance than the said year 1735; and therefore the great event signified then to fall out, must in all likelihood be it. Which is much confirmed by the 42 months of the continuance of the Beast so agreeing therewith. For his time beginning in the year 476, and ending at the seventh Trumpet, as before shewed, the 42 months from the said Epocha end in the year 1736 the year after the said 1735.

|| Which is further confirmed from the time for which the *Euphratean* Horse-men or Turks, are loosed, *Re. 9. 5.* to execute the second Woe-Trumpet on the Empire: For the *Day, Month & Year,* being Prophecies, make 396 years, the Epocha of which, being about the beginning of the Fourteenth Cen-

tury, when the Turks began their Eruption from *Euphrates* on the Empire, they must be now near expiring, and therewith end that Trumpet, or the Empire that inflicted that Plague. At least so far as to make it cease from continuing the Plague of a Woe-Trumpet; but the absolute breaking of that Empire, seems not to be till the sixth Vial, and then it will fulfil *The drying up the River Euphrates to make way for the Kings of the East.*

But

But it may be objected, That the said Numbers of *Daniel*, in the typical sense mentioned, should rather commence with the months of the Antichristian Reign, which in their typical sense respect, than with the 1260 days which have an higher *E-*
ucha. To which I say, that *the taking away the daily Sacri-*
&c. may in a typical sense, be well applied to the Epocha of the 1260 days, both in respect of the Persecution by which the Devil caused the Woman to fly into the Wilderness, and in respect of the Advance Antichrist had then made in corrupting the World with the Mysteries of Iniquity. And therefore, though his Reign cannot be said to commence till he became a new Head of the Ten-horned-beast, succeeding the sixth Head which expired A. D. 476. yet those Numbers, in their typical sense, may well respect him before the proper commencement of his Reign. And they being there introduced in reference to the preceding time and times, &c. as aforesaid, they are to foretell the same Epocha, and so notifie signal times of the advancing and accomplishing the deliverance of the People of God, which commenceth at the end of time and times, &c. or 1260 days, by the rising of the Witnesses after the slaying them, and the Judgment that then begins to sit, as aforesaid, to take away the dominion of the Beast, &c.

Having thus discovered the time of the expiring of the 1260 days, and so of the slaying and rising of the Witnesses thereon, we are next to enquire, How History Answers the same, or where and how the same hath been fulfilled? The year 1660, being, as before shewed, the time of the expiring of the 1260 days, nothing then fell out that appears capable of Answering the description of the slaying and rising of the Witnesses, unless the great Revolution by the Restauration. The slaying them is chiefly to one of the ten Kingdoms the Empire was divided into, by the falling of the Tenth Part of the City (that is one of those ten Kingdoms) on their rising and ascending out of a Cloud. And what Kingdom can this be but *ENGLAND*? Indeed the *French* Persecution, and also the *Hungarian* did begin about the same time, both the *French* and the Imperial Court giving Encouragement thereunto from our KING's Restauration (as well they might, considering what he as well as his Brother proved to be) on which, and the preceding *Pyrenean* Peace, Design was set on foot for Ruining the Reformed Religion.

So

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dominion of the Beast (on the rising of the Witnesses after the slaying them at the end of those days) the 1290 days denote a time, the year 1690, at which some very remarkable advance will be made therein, or some notable Transactions or Revolutions will fall out in order thereunto. But the 1335 days denote a time, the year 1735, at which the taking away his dominion or destroying him will be so completed, as to make them Blessed or peculiarly happy that reach thereunto.

Now as to the falling out of such an event in the year 1690, as I have spoken of, we have seen what great Transactions and Changes, of such tendency, both at home and abroad, that with the preceding and following year hath produced, and what further we are in continual expectation of. And as to the event to fall out in the year 1735, I take it to be the sounding of the seventh Trumpet. For on the slaying and rising of the Witnesses, and their ascending in a Cloud, and the falling thereon of the Tenth Part of the City, it's said, *The second Woe is past and the third Woe cometh quickly.* Which Fall of the Tenth Part of the City, (of which after) I take to be a chief part of the event signified to fall out or commence in the year 1690. And we see how the state of the *Turkish* Empire, the second Woe-Trumpet, does agree with the seventh Trumpet its being the other event. Which hath received such a deadly Wound, as to make it unlikely to last long, and at present even to cease from continuing the Plague of a Woe-Trumpet. And being at the time when the second Woe-Trumpet is past, and the tenth part of the City is fallen, (both which are now about being fulfilled) it's said, *The third Woe cometh quickly*, it can hardly be at a greater distance than the said year 1735; and therefore the great event signified then to fall out, must in all likelihood be it. Which is much confirmed by the 42 months of the continuance of the Beast so agreeing therewith. For his time beginning in the year 476, and ending at the seventh Trumpet, as before shewed, the 42 months from the said Epocha end in the year 1736 the year after the said 1735.

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But it may be objected, That the said Numbers of *Daniel*, in the typical sense mentioned, should rather commence with the months of the Antichristian Reign, which in their typical sense respect, than with the 1260 days which have an higher Epoch. To which I say, that *the taking away the daily Sacrifice*, &c. may in a typical sense, be well applyed to the Epoch of the 1260 days, both in respect of the Persecution by which the Devil caused the Woman to fly into the Wilderness, and so in respect of the Advance Antichrist had then made in corrupting the World with the Mysteries of Iniquity. And therefore though his Reign cannot be said to commence till he became a new Head of the Ten-horned-beast, succeeding the sixth head which expired A. D. 476. yet those Numbers, in their typical sense, may well respect him before the proper commencement of his Reign. And they being there introduced in reference to the preceding time and times, &c. as aforesaid, they are to be the same Epoch, and so notifie signal times of the advancing and accomplishing the deliverance of the People of God, which commenceth at the end of time and times, &c. or 1260 days, by the rising of the Witnesses after the slaying them, and the Judgment that then begins to sit, as aforesaid, to take away the dominion of the Beast, &c.

Having thus discovered the time of the expiring of the 1260 days, and so of the slaying and rising of the Witnesses thereon, we are next to enquire, How History Answers the same, or where and how the same hath been fulfilled? The year 1660, being, as before shewed, the time of the expiring of the 1260 days, nothing then fell out that appears capable of Answering the description of the slaying and rising of the Witnesses, unless the great Revolution by the Restauration. The slaying them is chiefly to one of the ten Kingdoms the Empire was divided into, by the falling of the Tenth Part of the City (that is one of those ten Kingdoms) on their rising and ascending in a Cloud. And what Kingdom can this be but *ENGLAND*? Indeed the *French* Persecution, and also the *Hungarian* did begin about the same time, both the *French* and the Imperial Court giving Encouragement thereunto from our KING's Restauration (as well they might, considering what he as well as his Brother proved to be) on which, and the preceding *Pyrenean* Peace, Design was set on foot for Ruining the Reformed Religion.

So that it's a very remarkable time for the slaying of the Witnesses to commence at, which considered, together with the Reasons I have given for the 1260 days ending then, seems to make it unquestionable to be the true time thereof. But nothing then or since fell out in *France* or elsewhere but in *England*, that can answer the Vision of the slaying them, &c. For it's said thereon, *They that dwell on the Earth shall rejoyce and make merry, and send Gifts one to another, because that those two Prophets tormented them that dwell on the Earth.* But no such rejoycing hath been at those foreign Persecutions, they being not so much approved of as to cause such solemn rejoycings, but on the contrary, those that have been deeply concerned in promoting the *French* Persecution have been ashamed to own the same; it being so inhumane and barbarous as to move pity and favour from Papists themselves, whereas it's well known, what great and solemn rejoycings there was both at home and abroad, for the King's Restauration; by reason that the dwellers on earth had been tormented by that Party which was then prevailed against, and which thereon was retaliated with those severe punishments and sufferings, which they have since undergone.

But then, How was the Witnesses, lying dead three days and half, (that is three years and a half) fulfilled in *England*? To which I say, That there may be such a symbolical meaning of their lying dead, as to make the fulfilling thereof according to the Prophetick time needless. For it may refer to *Anrioch's* Epiphany's his Prophaneing the Temple, and to the time of *Elyah's* mournful prophesying, when he caused great Famine by shutting up Heaven, &c. (both which were for the same time) and so signify, that their lying dead shall be alike short time of Trial, and have the like happy Issue. Yet, a fulfilling thereof according to the prophetick time may be aptly enough assigned. For reckoning the slaying the Witnesses here, chiefly to respect the excluding so many Non-conforming Ministers by the *Abolition* Act (yet including also those who were shut out of Civil Employment by the Corporation Act, or otherwaies, for favouring that Cause that was then so run down) from *Bartholomew's* day, 1662, the three years and half will end in *February* 1665. About which time the dreadful Plague had so finished its slaughter, as to make the Citizens flock fast to *London*. And the Non-conforming Ministers, having, during the Plague

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the Risque of that danger which the Parish-Ministers fled
on, and supplied their Pulpits which they deserted, did there-
gain that Reputation with the City, as was a beginning of
Entrance of the spirit of Life into them to set them on their
feet. For the People were so affected with that dreadful Judg-
ment, and the Zeal and Faithfulness to their Duty which the
Non-conforming Ministers did manifest thereon, as much to
maintenance their Meetings which they were then encouraged
to set up, and were so born out therein, that the Oxford-Act
made during the Plague, could take little effect to drive them
from the City. On which see Mr. Baxter's Non-conformists
for Peace, p. 236, 237, 238, 239. and he hath these remark-
able Words thereon, [Thus the dreadful Plague began that which
in so much offendeth as a dangerous Schism.] Also the next dis-
tinct Judgment which laid the City in Ashes, (and so gave more
maintenance to the Non-conformists Meetings, by reason of the
Church-Churches being destroyed) and the Unsuccessfulness of
the Dutch War (wherewith it was expected to ruine that Na-
tion) were, together with the preceding Plague, such astonish-
ing Providences, as must needs strike the evil World with some
kind of that Divine Power, so wonderfully manifested in its
Judgments. But the Contemplation thereof was such reviving
and animating of the Witnesses, (which might be with a due
compassion of the evils inflicted by those Judgments) and an
reviving of their Repute and Interest, as to complete the set-
ting them on their feet from their slain condition.
Which begat in their Adversaries such fear of them, (fulfill-
ing what is said of the Witnesses raised again on their feet, *That*
the fear fell on them that saw them) as brought the Penal Laws
upon them to suppress, and hath since begotten many politick Arts
to keep them under, and hinder their ascending in a Cloud to
the Heaven of Power, whether the great Voice, ver. 12. does
call them. Notwithstanding which they have continued still e-
merging in the World, and will do so till that Voice be ful-
filled. And as our late Revolution hath gained them that Li-
berty, which is like to be so holding as to prove an open Door
to them which no man can shut, so it seems designed also for the
raising that Voice, and thereby accomplishing the Fall of the
South Part of the City, though the same be hitherto much ob-
scured, by continuance still of the former Enmity against them,
and

and Jealousies of them, notwithstanding the great detriment the Publick receives thereby. Though this Vision thus concerns our Nation, as it chiefly respects one of the ten Kingdoms the Empire was divided into, (as before noted) yet it hath also a concurrent fulfilling in other Countries, where the afore-mentioned design against the Reformed Religion, on the Restauration, &c. hath been pursued to the utmost; whereby, as the slaying of the Witnesses hath been fulfilled with them, so there hath and will be a fulfilling of their Resurrection, by the aforesaid Judgment that now sits, at the end of time and times, &c. *To take away the dominion of the Beast, and to consume it unto the end.*

This Account of the slaying and rising of the Witnesses, as respecting one of the ten Kingdoms, &c. is further confirmed from the Persecution here which succeeded the Restauration, its better agreeing with the slaying of the Witnesses, than those Persecutions which then and since have fallen out elsewhere, coming short of their barbarous Inhumanity, though so severe and heavy as to prove ruinous to many; and so, better answering to the slaying the Witnesses, which is different from the former Antichristian Persecutions, both as being peculiar to the Witnesses (the Worshipers in the Inner-Court or Temple and Altar) whereas the former extends also to the Outer-Court trodden down, and as being not so much designed to destroy, as to silence and subdue; importing a political and a spiritual Death (viz. as to their exercising their Function of Prophesying) from whence they are raised by the *Spirit of L I F E* entering into them, &c. Also the Persecution here is more likely than any elsewhere to be the slaying the Witnesses, because the Sufferers under it were such as espoused the Cause they were engaged in upon their own Judgment and Choice, and much contrary to their worldly Interest, both in respect of their excluding themselves thereby from Preferments, and also exposing themselves to manifold evils, from Punishment of Laws, and Enmity of their prevailing Adversaries. Whereas the Persecution in *France* and elsewhere, being against a Religion so long established by Law that the Professors of it received it by Education, it was therefore like a National Religion which involves all Professors true or false, and so had multitudes in its Communion, not so much from Principles of Conscience, as the Influence of Education, whereby the Truth was not so rooted in their hearts, as to enable

mable them to abide those Tryals that came upon them.

But this Account of the slaying and rising of the Witnesses, tho' enforced with so strong Reasons, will not be easily digested by those who so highly esteem the Reformation, as to make the breaking then with *Rome*, to be a dismembring us from the Ten-horned-beast, or a separating this Kingdom from continuing one of the Horns thereof. Which cannot be, if the slaying the Witnesses was fulfilled according to my Account thereof. For they being slain by the Beast that ascends out of the Bottomless-pit, (that is the Ten-horned-beast, which *cap. 13.* is said to arise out of the Sea, and *cap. 17.* to ascend out of the Bottomless-pit) this Kingdom must continue a Member of that Beast, or one of the Horns thereof at the time of the slaying them. Which that it did so, seems so clear from other Reasons also, as to make it hardly conceivable to be otherwise. For the Reformation made no Alteration in the Civil Government, and therefore could not make any as to this Kingdoms continuing a Part or Member of the Ten-horned-beast, which is a representation of the Politick or Civil State of the Empire. Nor did it make any in the Ecclesiastical Jurisdiction (so called) the same Hierarchy continuing here, with rejection of the foreign Jurisdiction usurpt by the Pope. And though the Reformation made in Religion was much Praiseworthy, as a good beginning, yet it fell much short of obeying that Voice, *Come out of her my People, &c. Rev. 18.* And yet instead of making further progress it proved retrograde, and backsliding became so prevalent, as to beget dismal apprehensions of our relapsing to what we had reformed from, and thereby involved us in the calamities of the Civil War. Yet so far were we from being warned thereby, that the Restauration proved a reviving of the same designs which before had produced such sad effects, and which now became more eagerly driven on, both out of enmity to that Party which were God's Scourge for the former pursuing the same, and also to prevent the like sufferings from them again, by a total suppressing them.

It appears therefore, that the Antichristian Spirit of the World hath been the prevailing or predominant Spirit in the Nation since the Reformation, and how can it then not continue us of the same Antichristian-body (the Ten-horned-beast) as formerly, whatever Variance we have had since with *Rome*? And being refin'd in Profession by the Reformation, whilst the same Anti-christian

christian Spirit and worldly Power continues to bear sway, does rather make us more complete Members of that Beast, than make us cease from continuing Members thereof, the Mystery of Iniquity consisting in warring against Christ under a Christian Profession, or *having Horns like a Lamb, yet speaking as a Dragon*. And such Reformation in such enlightened times, is indeed serviceable for the prolonging of worldly Power in opposition to the coming of Christs Kingdom, whilst *Satan being transformed into an Angel of Light, and his Ministers into Ministers of Righteousness*, become thereby enabled the longer to vie with the true Children of Light. Also the 1260 days of the Witnesses Prophesying and the Womans abode in the Wilderness ending, as before, shewed, but in the year 1660, (and by some not so soon) the Reformation could make no Visible Christian Church, whilst the Woman (the true Church) continues so long after in her secret hid condition from the face of the Serpent. Besides, the National Church since the Reformation, continuing a politick Body as before, the Ligament of whose Union being humane Laws supported by worldly Power, and thereby comprehending all but those who separate from her for Conscience sake, even, the most wicked hypocritical Professors as well as true Christians (like Tares and Wheat growing together) how can this Church (so called) pretend to be a real Christian Church, or Member of the Church of Christ which is his Body? The Union of which is by that Spiritual Ligament, which knits each Member to other, and the whole to Christ its Head, whence it hath Nourishment ministred for its Spiritual growth and edifying. So that, it seems evident, that the Reformation could make no such Change, as to make the Nation cease from continuing a worldly Politick-body, and Member of the Apocalyptick-beast as before.

The slaying the Witnesses proving therefore fulfilled by the said Restauration, it must moderate the severe Censures which that Party that was then prevailed against hath been since blackened with. Their Actions in the late times did so transcend the measures of human worldly Affairs, as must needs make them seem very unaccountable to those who can judge of them only by their outer appearance, and so may well incur severe Censures from them. But those, who, by the Light of Prophecies, can contemplate the transactions of those times, as an extraordinary

diary work of Providence for the advancing of Christ's King-
 dom, and quelling all opposition to it, must surely judge other-
 ways. That War may well be reckon'd the Conclusion of the
 third Vial. That Vial contains those many bloody wars which
 succeeded the Reformation (which was the second Vial) and
 were occasioned by it, viz. that between us and the Spaniards
 on their Invasion, and that between them and the Dutch on their
 Revolt, and the *Hugonet* Wars in France, and the long dismal
 German War; &c. and ended with our Civil War. After which
 the Treaty at *Munster* in the year 1648, concluded that bloody
 Vial, by the Peace it gave to Christendom. And that year
 proved so disastrous to Crowned Heads, as makes it remarkable
 for commencing the fourth Vial poured on the Sun, as well as
 for ending the third Vial. The most signal instance whereof,
 was the hard Fate that befel *CHARLES* the First. Who
 being swayed to such Excesses in Government as were perillous
 and Ruinous to True Religion, and the Rights and Privi-
 ledges of the Subject, and therein obstructive to the Advance-
 ment of Christ's Kingdom, it brought the same Plague of the
 third Vial on this Nation, which had befallen other Nations for
 the like doings. Wherein his own part of suffering seems severe,
 after he had yielded so far in giving satisfaction for that Male-
 Administration of Government which he had been seduced into.
 But his Concessions were with such Reserve, as did not yield se-
 curity from the like Evils befalling the Nation again; or however,
 would not comport with the Progress that was then to be made in
 furthering the coming of Christ's Kingdom, by finishing the Pro-
 phesying of the Witnesses, in order to their slaying and rising
 again, &c. and therefore the Zealots for promoting the Interest
 of that Kingdom, could find no satisfaction in such concessions,
 how plausible and satisfactory soever they appeared to others to
 be; and thereon presumed, in a transcendent Instance, to be-
 come Ministers of the wrath of God declared against all world-
 ly Power that does not submit to the Sceptre of Christ Jesus.
 But their Zeal herein exceeding their Acting according the Right-
 eous Judgments of Truth, they failed of becoming established
 in their success, and were so prevailed against by their Adver-
 saries, as to receive from them the same measure which they
 had meted. Yet this does not exclude their being such Mini-
 sters of God as I have mentioned, and they approved themselves

to be such who underwent the utmost Tryal of Sufferings, dying as men at peace with God, and not condemned of him tho' judged of man. And its some excuse for them, that they appear to have been influenced by the Jesuites in that great Transgression, [see Dr. du Moulin's Vindication of the Protest. Relig. &c. pag. 59.] whose subtle Instigations found their Zeal a fit Subject to work on. And the prosperity of that Cause was such till it had finished its Course, as must surely make God's owning and espousing the same discernable to all, unless such, as *when his hand is lifted up will not see.* And the Adherents to it had the privilege, by their prosperous success, to finish the mournful Propheying of the Witnesses in this Nation, and then by their being so prevailed against, to accomplish the slaying them, in order to their rising again, and ascending to a triumphant state over their former sufferings. Which we see now in a good measure fulfilled, and are like to see the Accomplishing thereof, by the fall of the tenth part of the City, which succeeds the rising of the Witnesses, and their ascending in a Cloud, &c.

And what is meant by that Fall is our next Enquiry, so far as we can search into what is not yet fulfilled. It plainly imports such a Change as will make the Nation cease from continuing a Part or Member of the Ten-horned-beast, which, as appears, it did not by the Reformation, and that since (save the Interruption by the Civil War) we have been rather back-sliding, than making further progress out of *Babylon*, till our late Revolution; which hath freed us from such danger of relapsing, and seems designed to complete our coming out from thence, (though we hitherto make but slow Progress therein) by accomplishing the fall of the tenth part of the City. By which seems to be meant, the expiring of all the Power which the Devil gave to the Ten-horned beast, *cap. 13.* wherewith *To war with the Saints and overcome them*; which, however it be diminished, so continues as to hinder the Witnesses Ascent to that station, whether the *Great Voice* does call them, that is, to exclude them from such employment in the Government, as would most conduce to God's Glory and the Weal-publick, and so promote the Interest of Christ's Kingdom in the Nation. And whilst the Enmity against them does so continue, as thus to suppress them and keep them under, and thereby to obstruct the Advancement

vancement of Christ's Kingdom, its a continuing of the said War against the Saints, and so makes the Nation not yet cease from continuing one of the Horns of the Ten-horned-beast. So that, till the Judgment that now sits to take away the dominion of the Beast, hath so prevailed against all such Antichristian Power, as to reduce the Government, as to the exercising thereof, to a like impotent State with those Beasts, *Dan. 7. 12. Whose dominion is taken away though their Lives be prolonged*, the fall of the tenth part of the City seems not accomplished.

But there's reason to reckon the fulfilling thereof near, both from the light of this Vision, and also from our seeing that Power so declining and languishing, that all politick bands, and subtle workings of the deceiver for upholding and prolonging it, prove like the *loosed tacklings that cannot strengthen their Masts, nor spread their Sails*, whereby the Nation, as to the worldly politick state of it, is in alike unning'd, and crazy tottering condition, as in *Ezay 24. 19, 20.* is described to precede the glorious state of Christ's Kingdom. And the Conflict that does spring from this declension of worldly Power, and the emerging of the Witnesses ascending in a Cloud, is the cause of our present Troubles and Distractions. Nor can we well hope for settlement and prosperity, till the Judgment that sits hath ended this Conflict, by so taking away the dominion or power of the Beast, as to fulfil the Fall of the tenth part of the City, and the great Voice that calls the Witnesses up to Heaven. This will give new Life and Vigour to the Government, *By the Lord being exalted among us to fill us with Judgment and Righteousness, and make wisdom and knowledge the stability of our Times, and strength of Salvation*: It will be a laying the Foundation of that City whose Builder and Maker is God, whereby we shall find Him carrying on that Spiritual Building, till he hath raised us up to the glorious state of the New Jerusalem. And it will be such a prelude commencing of Christ's Kingdom in the Nation, as will occasion great Changes throughout Christendom; and so be a preparative making way for the great Revolution at the seventh Trumpet, which settles Him in his Kingdom on Earth; and therein be a great transaction of the fifth Vial, *which fills the Kingdom of the Beast with darkness*. And indeed, that Vial seems to commence from our late great Revolution; and so the Exit of King James did conclude the fourth Vial poured on the Sun, as we have before noted

noted his Fathers Fate to be a signal Transaction of its beginning. But then, whereas the present Confederacy against *France* is the result of that Revolution, which seems not well established till the Confederates have so succeeded against that Sun, which hath shined with much scorching heat to the great annoyance of Christendom, as to make him set in a Cloud; when this befalls him, (which seems very hopeful as well as desirable) it may well be reckoned a Transaction belonging to the fourth Vial, as being so connext with King *James's Exit*, that the Fall of the one did involve the others Fall.

Since therefore so great Consequences are like to attend our late Revolution, they are much in the dark, who are so much concerned for our settling upon our old bottom or worldly state, acquiescing in the Deliverance received, as if it rendred us as happy as is to be desired, or however to be expected; like those who reject all speculations of Christ's Kingdom on Earth, telling us, that he came not to interest himself in, or give disturbance to the Rights of Princes or Civil Governments, *his Kingdom being not of this world*, shewing themselves of like spirit with those who said, *We will not have this Man reign over us*. But tho' his Kingdom be from above, as He himself was, and not from beneath, of this world, or according to the course thereof, yet its in this world, where *He must reign till he hath put down all Authority and Power, all Enemies under his feet*, and so make *the Kingdoms of the World become the Kingdoms of our Lord and his Christ*, &c. And the Laws and Liberties which we so Joy in, are owing to the advancement of his Kingdom on Earth. But the world being unable so to consider them, claims them as the Rights of Free-born People, and which our Rulers are bound to observe by Original Contract with the People, &c. Whenas indeed, what Change there is in the Government of the Christian world, from the absolute dominion of Heathen Princes, proceeds from the Victory gained over the powers of the world, by the Man-child being caught up unto God's Throne to rule, and the Dragon being cast out into the Earth, *Rev. 12.* which caused the great Revolution in the Empire described in the sixth Seal.

And what Liberty or Freedom can any pretend to, who are *the Servants of Sin and Satan*, who having the Power of Death, through fear of it, makes them all their *Lives-time subject to Bondage*.

lage. Which Bondage of Corruption all Mankind are subject to, so far as Redemption, through Christ Jesus hath not freed them from it. And they being thus the Children of wrath, under the Thralldom of the *Prince of the power of the Air, the spirit that worketh in the Children of Disobedience*, what Rights or Priviledges could they obtain? Or what Assurance could they have of them when granted, by absolute Heathen Rulers under the Prince of darkness? Whose Power did set them above the need of making such Grants, and could easily frustrate them when made. So that, the Grants and Concessions whereby the Princes of Christendom have obliged themselves to their Subjects, and thereby enfranchised them from Heathen Thralldom, are owing to the downfal of the Devils power by his being cast out of Heaven, whereby they being unable to continue that absolute dominion, were driven to comply with their Subjects by such Concessions. And though his power hath been so restored by the Impostures of the false Prophet, and other his subtle Arts to corrupt the Nations of Christendom, as in some Countries almost to frustrate the benefit of that Victory over him, yet in others it continues to be enjoyed, and with that firmness in our Country, as to make both former and latter Attempts to deprive us of it fatal to the Undertakers. And the late Revolution seems not onely design'd to confirm to us that Benefit when there appeared so much danger of losing it, but also much to enlarge the same, by that advancement of Christ's Kingdom, which is signified by the Fall of the tenth part of the City.

But we seem insensible thereof, and as little disposed to, and prepared for so great a Blessing, as *Lot* and his Family were to depart out of *Sodom*, to escape destruction. It's too high a Blessing for the world to like, tho' it be well pleased with that already received, of being freed from Heathen Thralldom. It can like such Blessings that free it from the evils and miseries that attend its lapsed state, *lying in wickedness*, but is not pleased with such Blessings that tend to recover it out of that state by Reforming its Corruptions. Which Indisposition to higher Blessings designed us, makes the world so little sensible to whom to ascribe what we already enjoy, and so to fail of rendring Him due Praise and Thanks for the same, *to whom all Judgment is committed, that all men should honour the Son as they honour the Father*. Men of the world can gladly embrace Christ as a Medi-

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ator to reconcile them to God, and so to become their Sayl-
 our in the next world, and as such do him much Honour, yet
 they cannot like of his being their King to Rule and Govern
 them in this world, and therefore little own him as such; tho'
 surely they cannot well hope to find him the one to them who
 are averse to his being the other.

But whatever opposition the coming of his Kingdom does meet
 with from the Enmity of the world, yet *God will set his King
 upon his holy Hill of Sion, and out of Sion will send forth the Rod
 of his strength to make him rule in the midst of his Enemies.* But
 He can have no Enemies, but those who are so to Truth and
 Righteousness, the bringing of which on Earth is the end of his
 Kingdom; whereunto *He will consume the Man of Sin with the
 breath of his mouth, and destroy him with the brightness of his
 coming.* Which hath already so enlightened the world, as to make
 great discovery of, and thereby much to advance the destruction
 of that *Son of Perdition*; & which will further so enlighten it, as to
 disperse all the Clouds of darkness wherewith the Deceiver hath
 overwhelmed the deluded world, *destroy the face of covering cast
 over all People, and the vail spread over all Nations,* whereby the
 Holy Mountain on which the Lord sitteth King, *shall be esta-
 blished in the Top of the Mountains, and be exalted above the Hills,
 and all Nations shall flow unto it, and so the Moon shall be con-
 founded and the Sun ashamed, when the Lord of Hosts shall reign
 in Mount Sion and in Jerusalem, and before his Antients glori-
 ously.* The accomplishing whereof is now hastening, by the
 Judgment that sits to take away the dominion of the Beast, on
 the Witnesses being risen; and to bless us with a preludeous
 fulfilling thereof by the Fall of the tenth part of the City, seems
 to be the present work of Providence in this Nation.

To make us sensible whereof, and thereby to prepare us for
 compliance therewith, and furtherance thereof, seems to be the
 meaning of the great Change of Affairs that succeeded our late
 wonderful prosperous Revolution, viz. of the great Troubles
 that have since exercised and perplexed us, and brought us into
 great danger of confusion and ruine. Wherein God's displea-
 sure with us is evident, yet accompanied with signal Instances
 of his good Providence over us, which shew the evils that have
 befallen us, not to be the Judgments of his Wrath, but admo-
 nishing *Chastisements, Whom I love I rebuke and chasten, be zealous*

ious therefore and repent. And we shall not be at a loss to find out the Cause of his Displeasure, if we consider how the cross Influence of carnal Interest and worldly Wisdom, does obstruct the improving our late great Deliverance to its designed end; as if we were as afraid of advancing further in Reformation, as we were lately of backsliding into Popery; but were minded to fix in a luke-warm *Laodicean*-State, flattering our selves with that Church, till we incur the Judgment threatned to her. Of God's displeasure at such unrighteous doings we have felt the effects, and are like further to do so, till we become instructed thereby, to improve the great Blessing received to a furthering that greater designed us; whereby, so to raise up in us the love of Truth and power of Godliness, as to make all sinister Counsels of worldly Wisdom, and all lifeless Formalities of Pharisaical Righteousness to vanish, and the Worshipping God in Spirit and in Truth, and the serving Him in righteousness and holiness, to become the prevailing Spirit in the Nation, and so to influence the Administration of Affairs for the most advantageous promoting the same. And as there's so little prospect of our becoming otherwisea settled, so the various wonderful Providences, which in this Age have befallen this Nation, have in a good measure prepared us for such a Change, *When thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness*; tho' the same be much obscured by the spirit of the World continuing yet predominant, but will be manifest, when the end of those Providences become discovered, by their issuing in that happy Change which will transform us into a true Christian Dominion, and so, make us *Rejoice with the joy of Gods People, and glory with his Inheritance*, being freed from *Other Lords besides Him having Dominion over us*; that is, from the Thralldom of Worldly Power, or the Spirit of the World continuing predominant.

The great Earthquake at the same hour, may signify the affright and terror of the evil World at so happy a Change, and perhaps also, great Commotions raised thereon to avoid it, and also may further signify the astonishment of others at it, tho' no Adversaries to it; and likewise the concussion it will make in the Body-politick or worldly Fabrick of the Government; which seems also signified by there being slain in the Earthquake 7000 Names of Men, (according to the True Tradition) by

which some rightly understand Dignities, Offices, and Orders of Men officiating in the Government; and then the slaying them will signifie their political death, as to their so officiating or exercising worldly power as before; and the number 7000 symbolically denotes how completely this will be fulfilled; that is, what an absolute dissolution will be of their politick-state, and reducing them to a lifeless Condition, as to their exercising such Power. For as the rising of the Sun does dispel the darkness of the Night, so will all power of darkness or worldly power vanish, *at the rising of the Sun of Righteousness upon us*, by the Witnesses being exalted to that Heaven of power whereto they are called, &c. But though the Devils power becomes hereby so superseded and determined, as to put an end to his War against the Saints, and his exercising any Authority against the Interest of Christs Kingdom, yet being not then bound from deceiving the Nations, we are still like to find a continuance of his ill Influence as a deceiver, so as much to obstruct the progress of the Witnesses in their promoting the Interest of that Kingdom, and so to make this prelude commencing of it with us to fall much short of its Lustre that will succeed his being bound after the seventh Trumpet: So that, the falling of the tenth part of the City seems to consist in the Spirit of Truth gaining the Ascendent of the Spirit of the World, by the Ascendent of the Witnesses to Heaven, and so transforming us from a Worldly into a Christian state, putting us in a Course of managing all Affairs, for the most advantagious promoting of Truth and Righteousness, and so advancing of Christs Kingdom on Earth.

We having ground from this Vision suddenly to expect so happy a Change, as I hope appears from my Exposition of it, we ought not to be doubtful of it, by reason of the so little tendency of Affairs yet towards it, through the cross Influence of carnal Interest and worldly Wisdom being so prevalent to obstruct it: For when such awakening Providences as God hath visited us with, do so little avail to open Mens eyes and turn their hearts to become enlightened with the Wisdom which is from above, and is revealed by Faith in Him, *in whom are hid all the Treasures of Wisdom and Knowledge*, but that they continue still *not to know, nor will they understand, but walk on in darkness*, it betokens such a Change to be nearer at hand, when it becomes

becomes so apparent, that God's Work can make no further Advance in the World, than its carried on by his Heavenly Power. And therefore, whenas the present distracted State of the Nation does so much need such a Change for its happy settlement; and also, that it's so prepared for it as before is noted, onely the Spirit of the World continuing predominant, does obstruct it, and will do so, whilst it prevails. How should we doubt but that God will complete the Ascent of his Risen Witnesses to the Heaven of Power, whether they are called? Whereby to gain the Ascendent of the Spirit of the World, and thereby to give that Turn to the Current of Affairs, as to accomplish that happy Change which we so much need, and are taught by this Vision so soon to expect.

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A Post

A Post-Script.

THIS Late Revolution which the foregoing Discourse makes to be in order to the fulfilling the Fall of the Tenth Part of the City, hath occasioned a great Contest about the Duty of Allegiance, viz. Whether it be due to him onely who hath the legal Right to the Throne, though dispossess'd of it, or to the Government or present Ruling Power? The great Concern of the Controversie hath made it strenuously managed on both sides, with much Learning and subtle Reasoning, yet with little success in giving satisfaction, for want of a due examining the nature and rise of the Government, which is the Subject of the Controversie; which doing, is the onely way to put an end to it: For if Monarchical Government is derived from, and does consist in Power, having no Right but what Power gives, (as will appear by examining the Rise of it) and this Power being of God, no Prince can be de-vested of it, but by the Concurrence as well as Permission of God, who invest'd him with it, then all Right to the Throne does determine with being outed of the dominion or power of Ruling, and every King *de facto*, is so far also King *de jure*, and so may be obeyed as such.

The confounding the Patriarchial with the Monarchical Government, and making Adam to be the first Monarch, is so groundless a Conceit, that it looks more like a politick Imposture than a serious Opinion or Judgment; the one having no foundation in Nature as the other, and they differing as much as the Relation of Father and Son does from that of Master and Servant. And therefore Dr. *Sherlock* (the chief Champion on the one side in this Controversie) says, *That it's evident that there's no natural Authority but the Paternal and Patriarchial Authority, and that Monarchical*

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Monarchies are erected upon the Ruines or great Diminution of it; and whether this was by Consent, (or as is most probable) by violent Usurpations, of which Nimrod seems to have been the first Example, it's equally unjust; for no Authority is so sacred as that which is natural, which no Man had Authority to give away or usurp: but by this way God erected Monarchies, and gave his Authority to them who had none of their own, *Cas. of Alleg. p. 23.* Wherein he rightly makes the rise of Monarchy to be on the ruins of the Patriarchal Authority; but then, that this rise was by violent Usurpations, and if by consent yet equally unjust; and yet, that by such means God erected Monarchies, and gave his Authority, &c. seems difficult to make out the truth and consistency thereof. And the Dr's way of making such Usurpations to be Gods Authority, is such as hath given great Advantages against himself: For he makes the Usurper to be Gods Authority, as set up by his Providence, who removeth Kings and setteth up Kings, &c. yet makes no legal Right to be altered thereby, and so makes two concurrent Rights, &c. whereby he arms his Antagonists with such potent Arguments as are not to be withstood.

The Scriblers Case considered, in order to the giving an Account of Regal Government, does examine the Original of the two opposite Kingdoms of Christ and the Devil in the World: wherein he takes a right course, if he could but as rightly have proceeded in it. He supposeth Adam and his Posterity to have been settled under a Theocracy, and that Man was so governed before the Flood; and that all despotick or tyrannical human Governments are not founded on any divine Authority, but are the Usurpt Empire of the devil, on his tempting Man to fall from his Allegiance to God. And that this Government, being begun in Cain, and those who revolted with him, &c. was after the Flood revived in Nimrod, continued so by his Successors to Nebuchadnezzar, and then by the four great Monarchies begun in him, &c. And for destroying this Empire of the devil, he makes the Kingdom of Christ to be instituted by that Promise on Adams Fall, *The seed of the Woman shall break the Serpents Head*; and that thereby Christ was then vested in the Authority of the Theocracy, and hath exercised the same both before and since his assuming our Nature, by human Governments reformed by Religious Laws: Whereby those Governments which had so mischievous

chievous a rise, destructive of Mankind, the goodness of God turned to a Blessing, condescending therein to our lapsed state, which could not bear the awful Sovereignty of the Theocracy united to our innocent state. And such reformed humane Governments, by which Christ exerciseth the said Authority of the Theocracy, he maketh onely to be irresistible, as having the divine Authority, &c. Which Account does Right, neither to the Kingdom of the devil nor of Christ, detracting from the Authority of the one, and the Spirituality of the other.

That the Kingdom of the devil is the Authority of God, cannot be gain-said, without doing much Violence to Scripture: His claim to the Kingdoms of the World, *as delivered to him to give to whom he will*, Luk. 4. 6. our Saviour does not gainsay, and does oft own him as Prince of this World, by giving him that Title, and speaking of his Kingdom as Prince thereof. Which surely he would not have done, if the devil were not Prince thereof by Authority, but onely by Usurpation. And to imagine that the devil could advance himself to that station, without God's authorizing him thereunto by his concurrence, favours of that Epicurean Spirit which excludes Gods Providence from governing the World. For if the devil exerciseth so great dominion by Usurpation, and not under God, by his Authority, his Government is so far excluded as the devil's does extend. But God does rule in all the powers of darkness, and they exercise no power but by Him, as our Saviour tells *Pilate*, *Thou couldst have no power against me except it was given thee from above*. For though they yield no voluntary obedience by observing his Laws, yet they are under his Government and Restraint, in the exercise of that power wherewith they pursue their wicked Inclinations. Whereby he makes them Instruments of fulfilling his will when they rebel against Him. And the Heavenly station of power which the devil possess in the Heathen Empire of Rome described, *Rev. 12. by a great red Dragon in Heaven, having seven Heads and ten Horns, and seven Crowns on his Heads, &c.* does shew his dominion to be by Authority, and not by Usurpation; as also does the reviving of his Kingdom in the Ten-horned-beast, *cap. 13. To whom he gave his Power and Seat and great Authority*. And though the dominion of the despotick Rulers under him, is by this Author but his usurpt Empire: yet by the Scripture it's the Authority of God, as appears by what is said of *Cyrus*, *Esa. 45.*

and

and by *Nebuchadnezzar* being told by *Daniel*, *That God had given him a Kingdom, Power, Strength and Glory*, cap. 2. 37. and by his being called God's Servant, into whose hands he gave the Nations &c. *Jer.* 27. 6. So that, though this Author will allow such Rulers to reign but by God's permission, yet they are authorized thereunto by his concurrence to their advancement, as will after more fully appear.

But it seems to this Author a Reflexion on the divine Justice and Goodness, to make such destructive Rulers God's Authority; but it will not appear so, if we look on them as Ministers of his wrath, whom he hath ordained for Judgment and established for Correction. And therefore it's strange that this Author should allow a destructive power to be of God's appointment for punishment, and that therefore, though it's not irresistible upon the account of divine Authority, yet it's to be born with till God accomplish his pleasure on those he scourges with it, p. 29. and yet, that he should not allow such power to be God's Authority, tho' so appointed by Him for the exercising that power (given by him to that end) on those who by following their own waies, become meet to reap such fruit of their doings. For whenas the Wickedness of the old World was so great as to make God repent that he made Man on the Earth, and therefore to destroy that World; and instead of Reformation, the new World became immersed deeper in corruption, (God desisting from further striving by his Spirit with sinful Flesh, as he had done with the old World, *Gen.* 6. 3.) though He would not destroy it again as before, by reason of the happy end he designed to put to the wicked and miserable state of it, by his coming, *Who should make Reconciliation for Iniquity, and bring in everlasting Righteousness*; yet till then, as the World was become more lyable to death (which is the Wages of Sin) than the old World, so it was subjected to him *Who hath the power of death committed to him, thro' fear of which he makes men all their life time subject to bondage*, under such destructive powers as govern onely by serpentine wisdom or worldly policy, for satisfying their Ambition and other boundless Lusts. Hence the four Beasts signifying the four great Monarchies, *Dan.* 7. do arise out of the Sea, as also does the Ten-horned-beast, *Rev.* 13. & in *cap.* 17. 8. & *cap.* 11. 7. he ascends out of the Bottomless-pit, as also do the Locusts signifying the Saracen Empire come thence, *cap.* 9. Which Sea and Bottomless-pit denote the Spirit of domination

nation in worldly Rulers, acted by the Spirit of the world under the Prince thereof, and the Abyss of insatiable Lusts they are sunk into, whereby they overflow and overwhelm the world in Thralldom under the bondage of Corruption; being upheld in such domination by those *Floods of ungodly Men*, who are the power of Hell, or of that *Spirit which worketh in the Children of Disobedience*, and thereby become the *Waters that make great, and the deep that sets on high*, those Rulers in their despotick dominion. Hence he, under whom they thus rule, is called *Leviathan the piercing crooked Serpent, and the Dragon that is in the Sea*, Esa. 27. 1. and the destroying his dominion is signified by, *There shall be no more Sea*, Rev. 21. 1.

Since therefore Man by Apostacy became subject to Apostate Angels, those *Principalities and Powers, and Rulers of the darkness of this World*, &c. who gave rise to the unnatural despotick dominion, whereby to establish the Kingdom of darkness in the World, it's evident that worldly Rulers under those powers, can have no Authority or Right to rule, but what is founded on their Power, that is, their Right is their Power which they gain over lapsed Mankind, which by falling from God's Rule over them, or deserting their Obedience to Him, become so deserted of him, and given over to the Ministers of his wrath, whose Power is not usurpt by God's permission, (which, as shewed before, does clash with his providence as Governour of the World) but is given to them by Him, for fulfilling his Righteous Will on those, who by revolting from Him, become meet to be subjected to such Rulers. For how wicked soever are the inclinations of such Rulers, yet they continue so under the rule of God's power, when fallen from his moral rule over them, as not to be able to commit any evil without his concurrence, by giving way or letting them loose thereunto, whereby he is the Author of the deed done, though not of the evil committed in the doing it. As when wild Beasts let loose by their Keepers commit destruction, though it be wholly their deed, yet the Keeper by reason of his letting them loose is an Author thereof.

But God does further concur in the Advancing of worldly Rulers to dominion, by aiding them with His Power, and withdrawing it from them hated by them. Whence he is said to gird and loose the Loyns of Princes, when he does invest them with

with Power, and develt them thereof. Thus did *He* gird Cyrus though he had not known him; and having invested him thus with Power (by reason of which he is called *Gods Anointed to subdue Nations, &c.*) He loosed the Loins of Kings before him, *Esa. 45. 5. 1.* And when he develt *Nebuchadnezzar* of his Power, it's said to him from Heaven, *Thy Kingdom is departed from thee*; and when he re-invested him with it, *Nebuchadnezzar* saies not onely, *My reason returned to me*, but also, *For the glory of my Kingdom, my Honour and Brightness returned to me, and my Counsellors and Lords sought unto me, and I was established in my Kingdom, and excellent Majesty was added to me, Dan. 4.* And of God's investing Princes thus with Power, and again devesting them thereof, speaks *Job, cap. 12. ver. 18, 19. &c.* And whereas rightful legal Princes are agreed to be the Power of God, how could they be outed by those who are called Usurpers, if they were not of God also? Unless that Power which is not of God can prevail against that which is of him. And therefore, though *Baash* did conspire against his rightful Prince and slay him, and reign in his stead, yet it's said, *That God did exalt him out of the dust, and make him Prince over his People, 1 Kings, cap. 15. ver. 27. 28. cap. 16. ver. 1. 2.* And the same must be agreed to in the Case of *Ahaliah, &c.* So that, though legal Right or Title be so much insisted on, to make a Prince the Authority of God, or a rightful Ruler, yet indeed it does not give right, and so make the Prince that hath it, the Authority of God, but helps to preserve and defend him in that Power and Authority which God gives, as mens natural rights are not given, but preserved and defended by Law.

For as the abounding of Fraud and Violence, did make polittick Laws needful for securing mens Rights and Properties, so Worldly Rulers, through their oppressive dominion, and misadministration of Government, do make themselves so uneasie to their Subjects, as to find it needful to betake themselves to what security human policy can yield. Hence proceeds Oaths of Allegiance, and Declarations, and Confirmations of their Rights and Titles by publick Acts of state, &c. which, though they may be of some use for their more quiet settlement whilst it pleaseth God to continue them in their dominion, yet confer no Right which can continue, after their being stript of the power that did exalt them to the Throne. To which they could not have ascended, but by the Concurrence and Aid of

God, as aforesaid, which is as full a manifestation of his Will, as an expresse declaration of it could be; and therefore, as effectual to give right to him that is advanc'd, and determine his right that is outed thereby.

It may be Objected, That Monarchs by election do thereby receive a right from the People to rule, whereby their dominion does not consist only in power, but is founded also on right. To which I say, That such Monarchs receive their power or authority from the People by their Election, no more than the chief Magistrate of a Corporation receives his from those who elect him; but as he derives the same from the supreme power of the Nation, whose Minister he is, though elected by the Corporation, so such elective Monarchs derive their power and authority from, and are Ministers of the supreme ruling powers of the World, viz. of the devil, as Prince thereof, and of God, as superintending the administration of that power committed to him. So that, there can be no divesting such Monarchs of their power, without that concurrence of providence, as will also determine their right to rule; and the use of such Elections is not to give Authority to rule, but to make a more happy Government, by a good harmony between Rulers and People, which is like to proceed from such consent and choice. Besides, Elective Monarchy is improperly reputed Monarchical Government, that properly importing such absolute dominion as prevailed in the Heathen World, and does still so in Heathen and Mahometan Kingdoms. But in the Infancy of it, before the Corruptions of the World and the Delusions of the devil, advanc'd it to such a height, it retained some mixture of the Patriarchal Government, on the ruins of which it was founded, whereby the People retained some freedom and interest in the Government by choice of their Rulers, which they were after deprived of by the prevailing power of the devil; and which they have in some measure regained, by that declension of his power which Christianity hath introduced; of which I have spoken in the preceding discourse, and which is signified by the Feet and Toes of the great Image, *Dan. 2.* being partly iron and partly clay, typifying the Roman Empire its becoming divided into ten Kingdoms, (as it was soon after its becoming Christian) and becoming then partly strong and partly broken, or brittle. Which broken power of the devil is at length absolutely to be destroyed, by that Kingdom which the God of Hea-

ven shall set up, and which shall never be destroyed, but shall break in pieces and consume all these Kingdoms, and shall stand for ever, ver. 44.

Also the Objections which are strongly urged against Dr. Sherlock, become invalid from what I have said: For first, there can be no want of legal Title to him that hath all the right that such Title can give, *viz.* That hath the power of God which gave rise to such Title; and therefore that Title will little avail the outed Prince, to whom the Dr. leaves it unaltered by a rightful King set up by Providence, and so makes two concurrent rights, as before noted. Nor Secondly, can the possessing of a Throne thus by Providence, be parallell'd with a Thief or Robber's possessing a Purse by providence, &c. For there's not the like concurrence of providence in the latter case as in the former, where God withdraws his power from him who is dispossess'd, and aids him with it who is advanc'd, as before shew'd, without which he could not have so prevail'd. And yet there's that concurrence of providence in the latter case, by giving way to those Thieves and Robbers, and letting them loose, as aforesaid, to pursue their wicked Inclinations, as may suffice to make one the Authority of God, who is advanced to rule by such concurrence of providence; it appearing thereby, that God does not onely permit, but also will the event or success, though not the wicked means used for the obtaining it. And Thirdly, that Inference from the Dr's. Assertion (which he knows not how to yield to, nor well to quit himself of it, *viz.*) that Cromwel and the other powers that prevail'd in those times, will then be God's Authority, &c. must from what hath been said, be yielded to without scruple. And indeed, they were more properly the Authority of God, than the legal power they prevail'd against. For that was but mediately his Authority as coming to rule according to the course of the governments of the World under the Prince thereof; but those powers that prevail'd against it, were set up by the immediate interposition of providence, for preserving and promoting the interest of Christ's Kingdom, against those Antichristian designs driven on, which involved the Nation in war, as appears by the preceding discourse. And if those powers were not thus set up of God, but were wicked Usurpations, they must be of the devil; and for him to interrupt and subvert his ordinary course of government,

by such changes as tend to the advancing of Christs Kingdom, and so to the lessening his own power, would be like *Satans casting out Satan, and how then can his Kingdom stand?*

Its wonder therefore that Dr. Sherlock, who tells us, *That the increase and destruction of the Kingdom of Antichrist is to be accomplished by great Changes and Revolutions in human governments*, p. 22. should so severely censure the transactions of those Civil Wars, and not look upon them to be alike Works of Providence for promoting the ruine of Antichrist, whenas they gave so great a check to the Antichristian designs then driven on, and such advance to the interest of Christ's Kingdom, as that when, by the turn of affairs, those designs were more eagerly than ever pursued, and that with greater advantage than ever, both from abroad and at home, to make the same successful, yet all hath proved like the Rain descending, and the Floods coming, and the Winds blowing and beating on a House founded on a Rock, his Kingdom having so emerged above all opposition, as to be now near a triumphant state in this Nation. But it appearing by the Dr's Preface, that the Liberty of Thoughts he hath taken, proceeds from the Authority of Bishop Overals Convocation book, which freed him from the apprehensions of Singularity and Novelty which he was cramp't with, he could hardly take greater freedom than the Authority of that Book gave; especially, in Affairs, wherein he is also cramp't with a great prejudice, which occasioned his so crippling the Truth he asserts, in not giving it its due scope or extent, and thereby giving such advantage against himself as before noted.

But whereas on Profanation of the Temple by *Antiochus Epiphanes*, it's said *Dan. 11. 32. The People that know their God shall be strong and do Exploits*, meaning the Resistance made by the *Maccabees*, may not those Exploits (which are there spoken of with approbation) be lyable to be censured, as the Dr. does the Actions of the late Times, by the same measure wherewith he judgeth them? For the one was a resisting Authority as much as the other, yea and more, as being begun by private Subjects, whereas the other was a Conflict of Authority with it self, or of one part of the Legislative power with the other, and that upon urgent occasion given, though it be called by the Dr. *A bare-fac'd Rebellion*, p. 46 And may not those called *chosen and faithful*, wherewith the Lamb overcomes the Kings of the Earth that

that war with him, Rev. 14. and those Armies on White Horses in Heaven, following him that is faithful and true, and in righteousness doth judge and make War, cap. 19. 11. I say, may, or shall not these Powers of Christ to settle him in his Kingdom on Earth, will be lyable, by the same measure, to the like Censures with those of the Dr. ? For they will not have the Authority of worldly powers to bear them out, for those they are to war against, as withstanding the settling of Christ in his Kingdom ; and therefore must act upon his Authority, to whose service, through faith and knowledge of Him, they have devoted themselves. And so not being authorized by the visible worldly powers, will be lyable to be censured, as the Dr. does those of the late Times, by the blind world, that judgeth onely according to outer Appearance. It's evident therefore, that through Knowledge of God and Faith in Him, there may be such a disobedience and resistance of worldly Rulers by their Subjects, as is righteous in his sight, and acceptable service to Him, however condemned of Men. So that, as the whole project of Antichrist is, under the guise of a Christian Profession to subvert Christianity, so the Doctrine of Non-resistance, as it hath been managed by many, is a playing the like game ; that is, under the Colour of teaching the pure Christian Doctrine of Passive Obedience, to deter Men from being concerned in the great works of Providence against the powers of the World, for the advancing of Christ's Kingdom therein, and so, as much as may be, to obstruct the coming thereof.

Since therefore the despotick dominion of worldly Rulers, is but the Empire of the devil, which he gave rise to by tempting Man to fall, and which Christ came to destroy by destroying the works of the devil, those bands of corruption which link sinful Man to the Thralldom of his power, it appears how incapable Men are of, and unmeet for Liberty, whilst they continue the Servants of sin, and that there's no true Freedom but that wherewith Christ does make them free ; no Laws (though they be so much confided in) being any security for Mens Rights and Liberties, whilst the dominion of sin in them, does make them the Vassals of Satan, *taken captive by him at his will*. And therefore those forms of Government which make a Nation reputed a Free People, do little avail thereto, further than they preserve them from being so deeply immersed in corruptions

as other Nations, and so make them retain some vigour and strength to maintain their Rights and Liberties. Hence it hath been a policy of despotick Rulers, to corrupt their People by licentious Liberty, whereby to make them more firmly their slaves; they being thereby disperited to struggle for Freedom, and are made in love with Thralldom. As the *Cappadocians* being a more vicious Nation than any other, did refuse the liberty of being made a Free People when offered it by the *Romans*; no liberty being regarded by such People, but that of serving their Lusts that reign in them; whereby that Government is most pleasing to them, that does most indulge them *in the being Servants of Sin and free from Righteousness, the bands of which they would break and cast away the cords thereof from them.* And when Men by Apostacy from God, become so degenerated into Enmity against Him, that is, against Truth and Righteousness, they are fit Subjects for the domination of such Powers, as will have as little regard to the same in ruling over them, but deal with them according the brutish state they are sunk into.

The proper end indeed of all worldly powers, is become the *Ministers of God for good, by being a terror to evil and not to good works*; and in some measure they usually prove so, human policy or worldly wisdom moving them to restrain great Excesses in wickednesses. But when such heroical Princes are advanced to rule, as most pursue the due ends of Government, yet all that they can effect is but like palliating Cures. The in-side is first to be cleansed, that the out-side may be clean also; whilst the Corruptions of sinful Flesh remain unpurg'd, they will have their course of evil Operations: Till men have found the strait paths of Life, they will be straggling in the broad ways of destruction; and whilst they are thus held with the cords of their sins, there's no freeing them from the Thralldom of Satan: There's no recovering them from that bondage of Corruption, but by that redemption which saves them from their sins, and makes them free by the Truth, and so delivers them from the power of darkness, and translates them into the Kingdom of our Lord. The power of the devil must be destroyed, by destroying his works that gave rise to it. This therefore being the end of Christ's Kingdom coming on Earth, How desirable are all Advancements of it in the world! And how delightful ought to be such Tokens of its approaching, as our

Saviour

Saviour speaks of, *When these things begin to come to pass, look up and lift up your heads, for your Redemption draweth near, and when you see these things come to pass, the Kingdom of God is nigh at hand*, Luk. 21. ver. 28. 31. Wherefore, my preceding Exposition giving an Account of a prelude commencing of that Kingdom in this Nation being at hand, to end our present Troubles and Distractions, in a state of Christian Peace and Liberty, by dissolution of all opposite power thereto; it must surely be a welcome discovery to all who are so much Friends to the Truth, as to desire that it may prove true; for they, I hope, will see sufficient reason to perswade them of the Truth of it.

Whereas I said, that the Author of the Scruplers Case considered, does detract from the Spirituality of Christ's Kingdom, as well as from the Authority of the devils Kingdom; I shall now give some brief Account of it, though it not much concerns the purpose of my Post-Script. His supposing *Adam* and his Posterity to have been settled under a Theocracy, and that Man was so governed before the Flood, may be allowed, meaning thereby, that he was not governed then by any human Government set up by politick Laws, but by the Law of Nature, or Law of God written in Mans Heart; by which Law the Paternal or Patriarchical Authority was exercised. But he is much out in further supposing, that the putting the Government into the hands of one of our own nature, by the aforesaid promise on *Adams* Fall, was a *Condescension* to our lapsed state, which could not bear the awful Sovereignty of a Theocracy annexed to our innocent state, as if Christ's Kingdom was inferiour to the Theocracy annex to that state, whenas indeed it's much superiour to the same. For *Adam* in innocency was but in a natural carnal state; he was a natural *Adam*, or living Soul, of the Earth earthly; but the second *Adam*, the Lord from Heaven being a quickning Spirit, came to bring that spiritual Theocracy, or dispensation of divine Life, which is the coming of the Kingdom of Heaven on Earth; whereby Christ does rule in believers, and is by them to rule the world, and which was not known to the world, till revealed by the Prince of Life, who brought Life and Immortality to light by the Gospel: It was before the hidden wisdom of God, ordained before the World unto our Glory, the Mysteries hid from Ages and Generations, but now made manifest to the Saints, Col. 1. 26. hid from the Prophets that prophesied of it, and

and the Angels that desired to look into it, 1 *Pet. Chap. 1.*

Whereas therefore this Author, makes not onely Christs Kingdom to be instituted by the aforesaid promise on *Adams Fall*, but also him thereby to be vested in his Authority, and to have exercised the same in human Governments, reformed by righteous Laws, &c. both before and since his assuming our Nature; and also does ascribe so much Vertue to Faith in Him, before his coming, as that it was sufficient to free Men from that Corruption of Nature wherein the spiritual dominion of the Devil did consist, and to reunite them by a holy Nature to the Father of Spirits, p. 22. He seems to have little Knowledge of that spiritual dispensation, which the coming of Christ did introduce, and thereby commence the Kingdom of Heaven on Earth. For Believers in Christ before his coming, dyed in Faith, not having received the Promises, but having seen them afar off, and were perswaded of them and embraced them, &c. So that, tho' they might joy in the perswasion of so happy a State to come, yet they did it without knowing what it would be, as Men joy in belief of a happy State in the other Life, without knowing what it will be; and therefore surely could not find such happy effects from Belief of it, till revealed by his coming. For whenas we behold as in a glass, the Glory of the Lord, are changed into the same Image from Glory to Glory, &c. So that, the Righteousness of God revealed in us from Faith to Faith in Him, is wrought in us by contemplating the manifestation of God in Him, How could this be till he was made known to the world, or became God manifested in the Flesh? There was therefore before, no such Vertue of Faith in Him for renewing our Nature, and freeing Men from the Corruption of it, as this Author imagines; nor any Reformation by righteous Laws, but what is competent to politick worldly Governments, where the Spirit of the world will prevail in the modalizing them, and so make the Reformation by such Laws amount to no more than his Government, who when he finds it for the Interest of his Kingdom, can transform himself into an Angel of Light, and his Ministers into Ministers of Righteousness.

And there were some Heathen Emperours, who must be granted to be worldly Powers under the Prince of this world, that yet will put in for Rulers, by whom Christ did exercise his Authority of the Theocracy, according to this Authors Account thereof.

thereof. But no Reformation by righteous Laws can amount to the Theocracy of Christ's Kingdom, without the concurrence of that Spiritual Power which is the Life of all such Laws; and wherein the dominion of Christ's Kingdom, or the Kingdom of Heaven which he brought on Earth, does consist; we being thereby enabled to act according to the Judgments of Truth contrary to the Spirit of the World, and so, to overcome the World, and advance the Kingdom of Heaven on Earth. And yet this Author seems scarce to have higher conceptions of the State of that Kingdom in its perfection, than what he imagines of it before and since Christ's coming. For he calls the Millennium, Those happy times, when by means of Christ's visible Ministers the World shall be restored to so peaceable a condition, as will be proper for putting down all other Rule and Authority but his own, and subjecting all things immediately to himself, p. 23. but no mention of that spiritual dominion wherewith he shall then reign. So that, by those happy times he seems only to understand a Christian Commonwealth, wherein the former worldly state of Government shall be put down, and the Saints shall rule only by Christ's Laws, but he seems not aware of that dispensation which only can enable to fulfil his Laws, and which is signified by The Tabernacle of God being with men, and his dwelling with them, and the New Jerusalem not needing the Sun or Moon to shine into it, having the Glory of God, and the Lamb to be the light thereof, and the Throne of God and the Lamb in it, and by their eating of the Tree of Life, and drinking of the Waters of Life freely, &c. And it's Christ's reducing the World to an immediate subjection to himself, that must introduce that peaceable state which this Author imagines the World shall be restored to, to prepare it for his immediate Rule; and those visible Ministers by whom he supposeth such preparation to be made, must be his Ministers in human Governments, and so are more likely to oppose than make preparation for his immediate Rule, by which they shall be put down.

This Author therefore, by ascribing so much Vertue to Faith in Christ before his coming, both for bettering human Nature and human Governments, and by making such Governments reformed by righteous Laws, to be the Theocracy of Christ's Kingdom, he does in effect reduce the spiritual dispensation of that Kingdom into a state of legal Righteousness, of living accord-

ing to the Precepts of the Gospel, without the aid of that Power which onely can enable us to do it, and so, with many Christian Professors, does stumble at the Righteousness of God by Faith, in like manner as the *Israelites* are described to have done, *Rom. 9. 32. 33. cap. 10. 2. 3.* And his conceits of Christs and the devils Kingdom in the other World, are as odd as those of their state in this World.

For he makes the usurp't Authority of the devil, to be spiritual in the other World over the Souls of men, as well as temporal in this, &c. and makes the Fighting of *Michael* and his Angels, and the Devil and his Angels, *Rev. 12.* to signify the perpetual War in the other World, between the opposite Powers of Christ and the devil, for the dominion over Souls, p. 21. whenas doubtless it signifies, the War that ensued between the Christian and Pagan Emperours, and other Champions for Paganism, on the former professing Christianity, which produced the great Revolution described in the sixth Seal, spoken of in the preceding discourse. And it appears not that the devil hath any concern with Souls, further than to corrupt them with his deceits and allurements of this Life, whereby to secure them under his Thralldom, and so to strengthen his Kingdom in the World. And Christ does withstand and oppose the same, by the counter-working of his Spirit, by which he destroys the works of the devil, and is at length to subdue all things to himself: And to imagine any such War for dominion over Souls, distinct from what is transacted between those opposite powers in this Life, by the Conflict between Flesh and Spirit, is an unaccountable Conceit.

But this Author, in thus attempting to give an Account of Rise of the Kingdom of Christ and the devil in the World, hath hit upon the properest course for ending our great Controversies about the Duty of Allegiance to Worldly Powers. For when it appears, That their Power or Authority hath no foundation in Nature, and so cannot be considered as those Properties that are founded on natural Right, but is derived from, and exercised under him, who by seducing man into like Apostate State with himself, at length obtained the dominion over him; and that, as God did give him that Power for correcting and disciplining by Thralldom, those who would not be kept in Obedience to Him whose Service is perfect Freedom; so he does enlarge

enlarge and straiten it, and otherwaies govern and controul him in the exercise of it, as best serves the ends for which he gave it: So that, no Changes or weighty Affairs of Government can be transacted without his Concurrence who thus superintends the administration of that Power he gives, These Considerations will remove all doubt concerning the Right to the Duty of Allegiance, when it's apparent where the Ruling Power resides; especially, in case of such Changes as are for the ease and relief of People from their oppressive Thralldom; for they must proceed from the interposing Providence of God, as surely as the devil will have no hand in the lessening his own Power. And therefore, How can we doubt of our late great Revolution proceeding thence, having already found such happy effects of it, and having such grounds of hopes of much greater, from that fulfilling the Fall of the Tenth Part of the City, which the preceding Exposition gives an Account of?

F I N I S.

E R R A T A.

Page 32. line 17, for, *is become*, read *is to become*. Page 4. lin. 39. for *—his she*, read *—his; The*